

THE
Sons Portion :

Containing
Morall Instructions for the
Education of youth
in knowledge.

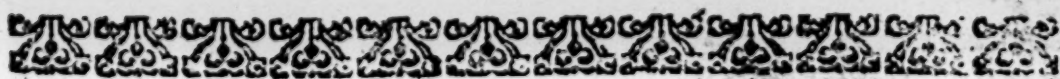
Necessarie to be used, and profitable
to be practised by all men.

By Henry Bignell.

EPHES. 6. 1, 4.

*Children obey your Parents in the Lord, for
this is right.*

*Fathers, bring up your children in the nur-
ture and admonition of the Lord.*



LONDON,
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To the Reader.

Courteous Reader :



*C*cept my youthfull endeavors, in that way they were only intended, which was for the instruction of youth.

If any therefore of a more seeing capacitie please to cast their eyes on so meane a subject, though it please not their palates, let them not despise it: it may relish well with others, and profit many.

Good instructions and admonitions are not unworthy of the practice of the wiser sort; hee that refuseth all counsell is worse than a beast: And hee that needeth none is more than a man. There are many that conceale their owne worth for the toyle of labour, which to doe is vitious: It is better to labour to doe good, than that the goodnesse of a man should be lost for want of labour.

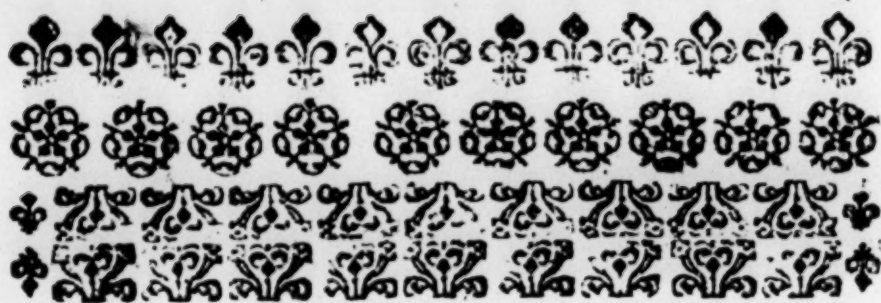
To the Reader.

Concealing goodnesse is vice: Vertue is better by being communicated, communicated vertue directs posteritie to knowledge, and the Author to immortalitie.

To endeavour a publike good, is a signe of a free and well disposed disposition, and among men of ingenuous capacities deserves commendation; though not so well performed, as intended. The will is sufficient, where abilitie is wanting. Pardon therefore my defects, and hereafter as I find my selfe better able, I shall prove more willing to communicate to posteritie the choycest of my endeavours.

Farewell

THE



THE
Sons portion.



My Sonne, make God thy beginning and the ending of all thy actions, so shall thy beginning be prosperous, and thy end peaceable. Mans endeavours without Gods assistance are in vaine, and may not unaptly be compared unto an improvident messenger that undertakes a long and tedious journey without his message, and so after a distracted manner, returns home as wise as he went forth.

This improvident messenger (my Son) puts mee in minde of a message I have of mine owne to send unto a great man, bee not too hasty, take thy message fully before thou goest, so maist thou prove an acceptable messenger. Such is the vertue and power of this message, that if thou

2 *The Sonnes portion.*

forget to present it, thou loosest thy selfe,
thy fortunes, thy welfare, thy blessings
temporall and Spirituall; but if thou art
mindefull of it, thou shalt enjoy thy selfe,
thy fortunes after a blessed manner in this
life, and immortall glory in the life to
come. This message is of no small value,
it is a *Diadem* with this inscription:

*He is happy for ever that performes this
message.*

Briefely, thy message is thy devoti-
on or prayers, and the party to
whom thou art to deliver this message
is God, *the giver of all good gifts.*
1am. : 17.

Present it therefore to him early in
the morning, at noone day, at evening,
and at midnight, so shall thy reward be of
more value, then thy present. Wee pray
unto God in the morning, (saith Saint
Chrysostom) to bestow upon us his bles-
sings that day; at noone we praise him
for his blessings already received; at
night wee pray him to remit and for-
give us whatsoever we have done amis
that day.

Austine interpreting of our Saviours
words, of shutting of heaven in the time
of

of *Elias*, compares prayer to a key, that hath power to open heaven, from whence all blessings descend upon us; and to shut the bottomlesse pit of Hell, from whence all evill proceedeth. In our prayers wee must first petition for wisdome, whereby wee may sanctifie the name of God. Secondly, wee must petition for understanding, that whatsoever we read our selves, or hear read by others it may be so rooted and grafted in us, that it may bring forth in us the fruits of a good life.

Oratio est Deo Sacrificium homini Subsidium demoni flagellum.
Chrys.

God requires not any prayers from us, because he hath need of our Service, but because we have need of his grace: and that according to his justice, will not bee given to those that will not vouchsafe to entreate it. As the Sunne draweth up vapours from the earth, not for its selfe, but to render them againe to the earth to moisten and fatten it.

Loqueris cum Deo non ut is si manifeste quod ipse non nouit, non des aliquid quod ipse non habet; sed potius ut ab

So God the true sunne of our soules draweth from us our prayers, not for his owne profit or benefit, but to make them rain down again upon us in so many blessings,

eo accipias. Scientiam aut virtutem et gratiam quam non habes.

Thou hearest (*my Son*) what an excellent and powerfull message prayer

Aquie.

is, how it pierceth the very clouds, and intercedes for us, as a gracious orator and an effectually advocate, untill our requests and petitions are granted. *I have therefore (my Son) thought good to copy thee out a compendious forme of prayer, for every morning after this forme following.*

A morning prayer.

O Eternall and most gracious Lord God, giver of all things, and forgiver of all finnes; I poore sinfull and miserable creature entirely beg thy fatherly protection, that thou wouldst be pleased to accept this my morning Sacrifice of praise and thanksgiving for the sweet sleepe, and comfortable preservation of this last night past, beseeching thee to preserve and defend me this day following also, and grant Lord that these my prayers may finde favour at thy hands. I present them unto thee O Lord early this morning, for it is meet and requisite to offer unto thee the first fruits of the day, the first fruits of my understanding, of my cogitations; the first fruits of my tongue, even chaste words; the first fruits
of

of my hands lifting them up to heaven; the first fruits of my knees, kneeling on the ground. And being thus prostrate before thy divine Majesty, I humbly beg at thy hands a blessing to whatsoever I put my hands unto this day, and in what calling soever thou hast beene pleased to call me unto, I beseech thee O Lord to make me diligent and faithfull that in all my words, workes, and deeds, I may ever seeke thy honour and glory: And as it shal please thee to ad dayes unto my life, so likewise ad repentance unto my dayes. Give me an heart likewise that may be continually meditating on thee, a soule that may remember thee, understanding to know thee, and reason alwaies to cleave unto thee, forgive mee my former sinnes, and keepe me now and for ever in thy name. Remove from my minde all ignorance, and blindness, and make thy word unto me like the Star which led the wise men to Christ, and all thy workes profitable instruments to draw me unto thee, keepe me from all evill company, that would intice me to mispend my time. Cleanse my heart from all falshood and deceit, from swearing and cursing and lying, from all foule loose

loose and unreverent language. Grant good Lord that I may behave my selfe so humbly towards my betters, that they may take no occasion to censure il breed and unmannerly, keep mee from detraction and envie, make *me truly religious without hypocrisie, patient in adversitie, not proud in prosperity, finally give mee grace while I have breath, to live in thy feare, that I may die in thy favour, and rest in thy blessing, and rise in thy power, and remaine in thy glory for evermore.* Amen.

Thy message (1)
thy prayer.

My sonne, thou hast begun well, and done well in presenting thy message to God, so early this morning; I make no question but that thou hast desired Gods blessings to all thy labours, thou hast done well, and God of his mercy grant thee thy requests (of which I doubt not) if thou keepest in minde thy message; forget not that as thou lovest thy selfe: thou hast prayed for a blessing to this dayes labour, but if thou spend the rest of this day (like a drone in a hive) in wastfullnesse and idlenesse, what will become of the blessing thou didst require? Surely it will bee given to those which make better profit of the day; for God suffers

fers not his blessings to remain with an idle person.

They that do nothing, learne to doe ill. Cicero. Sloath saith Galen, looseth time, dulleth the understanding, nourisheth humours, choaketh the braine, hinders thrift, and displeaseth God. Be doing somewhat (saith Hierom) that the Devill finde thee not idle, intimating thereby that the Devill is most conversant with those that are most idle.

The wise mans idleness is continual labour. Wisdom is an hidden treasure, which is seldome found by an idle person. It is like a piece of lead fallen in the deepe, which no man can find except he search at the bottome. Sloth never seeketh after vertue, neither is it desirous of knowledge, but diligence pursueth after both; and like a thirsty ground it gaspeth til it be satisfied with knowledge. Bern.

If thou wert but sensible (*O my sonne*) to conceive what sweete private contentment issueth out of knowledge, thy diligence would not be wanting to attain it.

Such is the vertue and efficacie of knowledge, that the more a man know-
Th vertue of know-
ledge.

eth, the more it increaseth his desire to know.

*Educatio
est prima
Secunda et
tertia pars
vitæ.*

He that wanteth knowledge, learning and manners, is but the shadow of a man, though never so well beautified with the gifts of nature.

Alexander the great made so great account of knowledge and learning, that he was wont to say, he was more beholding or bound to Aristotle for giving him learning, then to his father Philip for his life, because the one was momentarie, and the other never to bee blotted out with oblivion,

Solon.

A man that is rich in knowledge is rich in all things: for without it there is nothing, & with it what can be wanting? what if I were adorn'd with beauty, imbellisht with a faire and comely proportion of body, in alliance great, in revenue large, yet if I wanted knowledge and understanding, these naturall endowments can not more content me then the want of my intellectuall gifts can grieve me.

For our intellectuall gifts are commonly valued above our moral vertues, wherefore ingenious men hold it a smaller disparagement to bee taxed of dishonesty,

dishonesty, then indiscretion. It is better saith *Plato*, to bee ynborne then untaught. Riches and honour to an illiterate man are as a saddle of gold to the back of a gall'd horse; *adorne them they may; better them they cannot*, wisdom only can make a man truly happy.

Socrates thanked God especially for three things, first in that hee had made him a man and not a woman, secondly, that he was borne a Grecian, and not a Barbarian; thirdly, that he was a Philosopher and not unlearned; esteeming the gifts of nature and fortune of no value, unlesse they were beautified with the gifts of the minde.

The perfection of knowledge and understanding, is attained by frequent reading of bookes: nature bestowes on every man a competent knowledge, but by frequent reading, that competent knowledge is beautified with eminence.

Some men read Authors as our Gentlemen use flowers, onely for delight and smell; to please their fancy, and refine their tongue. Others like the Bee, extract only the honey, the wholesome precepts, and this alone they beare away, leaving the rest, as of small value, but
for

for my part I will care for both, though for the last most : the one serves to instruct the minde , *the other to refine the tongue : Hee that hath worth in himselfe, and cannot expresse it, is as a chest keeping a rich Jewell, and the key lost.*

Concealing goodnesse is vice; vertue is better by being communicated.

Vertue being communicated directs posterity to knowledge , and hee that conceales those morall vertues and naturall endowments which God hath blessed him withall, doth not only bury vertue , but also stop the current of knowledge , which hereafter might plentifully flow into posterity.

Youth is much delighted with imitation, therefore precepts worthy of memory ought to bee their presidents ; It was *Plinies* rule in his discourse with *Regulus* , *in imitation we should not propose any thing in vulgar examples , but in the most prime.*

Eteocles , one of the most noble *Euphories* of *Lacedomoniam*, freely answered *Antipater* asking fifty pledges , that hee would not give him children , least if they were brought up far from their fathers , they should change the ancient
customs

custome of living used in their owne countrey, and so become vicious; but of old men and women hee would give him double the number, meaning thereby that children are like waxe fit for any impression: if they are well educated they prove vertuous; if ill, vitious.

Alexander as Plutarch relates of him Plutarch.
in his moralls, caused 30000. children of those nations he had conquered, to be brought up under professors of sundry Sciences; by whose policies if hee had lived, hee had thought to have held all the whole world in awe.

The mother of *Alexander* the twenty sixt Emperour of *Rome*, was so carefull of her sons education, that she kept continually a guard of men to take heed that no vitious man came unto him to corrupt him in evill. *Herodian.*

Children according to their bringing up, prove either good or bad; An untaught Son disturbs the fathers quiet.

If children for want of good education fall into any dishonest kind of life the fault is to be imputed unto their fathers, for giving them no better instruction.

Amongst the Helvetians, when one was condemned to death, order was taken that

that the execution thereof should bee done by the father, who was the cause of his ill education, that hee might come to his death by the author of his life, and that the father might in some sort be punished for his negligence used towards his childe.

Theocritus

Theocritus saith, that a child is not bound in duty to his parents, of whom hee never learned any vertuous instruction.

Such as leave greater riches to their children then education, are like unto them saith *Socrates*, that give much provender to young horses, but never break them at all; So they waxe fat, but unprofitable.

Solon.

Solon made a law, that these parents should not be releev'd in their old age by their children, which cared not for their vertuous bringing up; therefore the best way for a father to bee beloved by his children in his old age, is to teach them learning, and obedience in their youth; for nothing sinketh deeper, or cleaveth faster in the minde of man, then those rules which hee learned when he was a child.

What

What thing in youth a man hath most in ure,
 The jame ill d-ath to kesep, he shall be sure:
 Hee therefore that in age good fruit will mow,
 In youth let him be sure good seed to sow:
 As long as the tun or vessell doth last,
 Of the first liquor it keepeth the taste;
 And youth being season'd in veritious labour,
 Will ever after thereof keep the savour,

Endevour therefore (my son) to favour more of vertue than vice, that others may rather envie at thy knowledge. than laugh at thy ignorance; the which thou mayest the better performe, if thou keepest thy message in memorie, the which the time now requires; for I suppose by this time the morning hath given place to the noone day, and thy message is expected, which is this, or after this manner, saying:

*A Forme of Prayer for the
 Noone day.*

O Lord God, who appointest us to praise thee, and to pray unto thee continually, who art nigh unto all those that cry unto thee, that call upon thee faithfully. As we have begun this

P. B. 42.

morning

V.

morning to offer unto thee the sacrifice of our lips, and to powre forth our petitions according to our necessities; so wee retorne againe as humble sutors unto thy divine Majestic, wrestling with thee for a blessing, as did *Jacob*, and giving over no more than the solicitous and importunate widdow. Wee beseech thee to blesse us the residue of this day, and of our lives. Let us find thee, O Lord, our hearts desire, that our desires and affections may bee first fixt on thee, and on thy Lawes; next on our owne businesse belonging to our vocations, whereunto thou hast called us: Let us not nourish the disease of sloth in our bloud, but that wee may spend our lives, as the clouds execute their offices, to be still in motion. Above all things enlighten our understandings with such spirituall knowledge, that we may fully perswade our selves, and daily demonstrate to others, that all our labours (without thy blessings) neither be well intended, begun, or ended. And therefore we beseech thee to blesse us in all our severall places and callings, direct our endeavours, prosper the works of our hands; and so guide us

us in the way of godlinesse, that in all things wee may have good successe; provide thou for our soules and bodies in al the course of our lives: that whether we live or dy we may be thine. Finally, while wee have a being in this life, let us flye from sin, as from a Serpent, & from unrighteousnesse as from a Cockatrice, that when this mortall life is ended, wee may be made partakers of immortalitie, in thy blessed and glorious Kingdome, by the alone merits of Iesus Christ, *Amen.*

Thy afternoones message (my Son) being ended, use what recreation best delighteth thee for an houre, lest thy labours prove wearisome; for labour mixt with libertie, takes away the burthen of labour, and makes it seeme a kind of recreation: it revives the stupified senses, and refresheth the mind, as sleep doth the body.

Likewise in thy recreation chuse such an one for thy companion, that may be more commended for his good carriage than sports; not given to swearing, cursing, slandering, lying, or the like: Hate vicious companions worse than the Dog and the Snake; for a man is

sooner discovered by his companion, than by his discourse. *Birds of a feather* (saith the Proverb) *will flock together.* One vicious companion is sufficient to infect the whole company with vice, for youth naturally are more prone to vice than vertue : and more apt to despise what they should learne, than to learne what they should despise.

Theophrast

Calistes the harlot said, she excelled *Socrates*, because when shee was disposed, she could draw his Auditors from him : No marvell (saith hee) for thou allurest them to dishonesty, to which the way is ready ; but I exhort them to vertue, whose way is hard to find.

A man cannot be better accompanied than among wise men, nor better spend his time than in reading of books.

Solon.

It is lesse paine, saith *Solon*, to learne in youth, than to bee ignorant in old age. Learning being despised, hath revenge enough to leave behind her for her contemners, and that is ignorance ; for the more a man contemns learning, the more ignorant hee lives for want of learning.

Lactant.

The ignorant man (saith *Lactantius*) *hath no greater foe than his owne ignorance.*

rance. It is malice enough for learning to leave her contemners ignorant, for most men in these dayes value their intellectuall gifts above their morall vertues, and therefore hold it a smaller disparagement to be taxed of dishonestie, than indiscretion or ignorance.

It is better (saith Plato) to be unborne than untaught; and not to live, than to be ignorant. Education is a second nature, by which many ignorant men attain to that knowledge, which naturally did transcend their capacities. Plato.

Lycurgus, to prove that education could alter nature, brought up two whelps, which had both one Dam, the one to hunt, the other to keep house; and afterward to try conclusion, hee set downe before them an Hare and a pot of pottage, the one fell to the pottage, the other ran after the Hare. Ælianus.

It is said of *Socrates* and *Themistocles*, that they were both by nature vicious, but by education vertuous; the one made a perfect man by philosophy, the other by the example of *Miltiades*.

Learning in ancient time was of so high esteeme, that even men of the greatest rank or fashion, did not refuse

the societie of poore men, so that they were well qualified with learning.

Plutarch. *Cesar* (as *Plutarch* hath it) to obtain learning, disdained not to frequent the threshold of *Ariston*; neither did *Pompey* think scorne to goe oftentimes to the house of *Cratippus*. Learning ennobles a man with such a mild affabilitie, with such a generous spirit, with such sweetnesse of disposition, that hee may be a companion with men of the highest rank. If I were to choose a friend, I would make choyce as neare as I could, of a man that is constant: if a companion, one that is learned. Learning is so true and constant a friend, that a man may safely depend on it in adversitie: A man may take *Plato* for his friend, *Socrates* for his friend, or (without doubt) his father and mother for his friends, yet let him know this, that learning is his best friend.

Plato may leave thee in adversitie, *Socrates* at such a time may not bee found; thy father may withdraw his love, thy mother may forsake thee, but thy true friend, thy friend in a corner, I meane thy learning, will never forsake thee in any adversitie.

Hee that hath no friend to comfort *Bias.*
him in aduersitie, lives like a man in
the wildernesse, subject to everie beasts
tyranny. Make therefore (my Son)
learning thy friend, that in aduersitie
thou mayest be comforted, and in pro-
speritie regarded.

It is no shame for a man to learne *Isocrates.*
that he knoweth not, of what soever hee
be. Of all things the least quantitie is
best to be borne, save of learning and
knowledge, of which the more a man
hath, the better he may beare it.

To lack knowledge is bad, but to
think scorne to learne is worse. Good
counsell may properly be called the be-
ginning and ending of everie good
work: therefore (my Son) that thy
proceedings may be the more prospe-
rous, I have set downe certain precepts
for thy further instruction, think it no
scorne to read them, nor any time lost
to practise them.

*Certaine Precepts of the Father to
his Son.*

THere is no man so simple, but hee
can have counsell, though there bee

no need : And there is none so wise of himselfe, but may learne by counsell. Hee that refuseth to buy good counsell cheap, shall buy repentance deare. Take good heed at the beginning to what thou grantest, for after one inconvenience another followeth. If thou doubt any thing, ask counsell of wise men, and be not angry though they reprove. Tell no man afore-hand what thou intendest, for if thou speed not in thy purpose thou wilt be mocked.

Mock no man in his miserie, but rather take heed by him how to avoyd the like mis-fortune. Keep whatsoever thy friend committeth unto thee, as carefull as thou wouldest keep thine owne. If thy parn's wax poore, supply their wants with wealth; if froward with age, beare patiently with their imperfections. Strive not in words with thy parents, although they tell thee the truth.

Haunt not thy friends house too much, for feare hee wax wearie of thy often comming, neither bee too long absent, for that ingendreth suspicion of true friendship. Bee not slack to recompence those that have done thee good.

good. If thou intend to do any good defer it not till the next day. Boast not of thy good deeds, least thy evill deeds be also laid to thy charge, forget not to give thanks to them that mistrust thee in learning.

Hee that in youth guideth his life by reason, shall in age finde the ready foot-path from ruine. Things past may bee repented, but not recalled. Time spent without profit, bringeth repentance, and occasion let slip when it might bee taken, is counted prodigality.

Many matters are brought to a good end in time, that cannot presently bee remedied with reason. Actions measured by time, seldome prove better by repentance. Time bringeth many things to passe, in time the ignorant man may become learned, the foolish may bee made wise, and the prodigall sonne a temperate man. Therefore (*my sonne*) keepe time, as the Usurer doth his gold, so thou wilt let none goe unless it be to use, and time beeing put to use, bringeth home more interest then gold.

It is reported of *Milo* that he bare the Bull upon his shoulders in the *Olympian* assembly, by using to carry him of a little

little young calfe. So great things bee easily compassed, if they bee set in hand with betime, when they be but little, or medled with by little and little.

The best way therefore for young Schollers to obtain learning, is to make good use of their time in their youth, for if a tree blossome not in the Spring, it wil hardly beare fruit in the Autumne, the impression of Schoole doctrine stampt in youth, no age nor fortune can weare out.

There is no man suddenly excellent good, or extreainly evill, but grows either as he holds himselfe up in vertue, or lets himselfe slide in vice. As life without learning is unpleasant, so learning without wisdom is unprofitable.

Hce that loseth favour on land, to seek fortune at Sea, is like him that stared so long at a star, that he fell into a ditch.

All is but lip wisdom that wanteth experience, things lost by negligence, must be recovered by diligence. Carelesse men are ever most nigh unto their owne harmes.

Such as are carelesse in their owne causes, hardly can bee carefull about other

ther mens affaires. Lingerin^g is most loathsome, when necessity requireth hast.

Hee that talketh much & doth little, is like unto him that failes with a side winde, and is carried with the tide to a wrong shore.

In the next place (my sonne) I have copyed thee out certaine proverbs, commit them to memory, for they will prove a helpe to thy familiar discourse.

Certaine Proverbs.

A little streame driveith a light mill.

A small sum wil pay a short reckoning.

A leane fee is a fit reward for a lazic Clerke.

A rowling stone gathers no mosse.

All is not gold that glistereth.

Where is nought to be had, the King loseth his right.

It is good to strike the iron while it is hot.

The burnt child dreadeth the fire.

Good wine needeth no bush.

Hunger is the best sauce.

It is ill halting before a cripple.

Selfe doe, selfe have.

Too much of one thing is good for nothing.
Like master like man.

Looke not a given horse in the mouth.
He that reckoneth without his host, must
reckon twice.

A carrion kite wil never be good hawk.
He robbeth Peter to pay Paul.

Too much familiarity breeds contempt.
Rome was not built in a day.

Better late than never.
No fire without smoake.

A fool's bolt is soon shot;
All covet, all loose.

After a storme cometh a calme.
It is better to bow then to breake.

Need makes the old wife trot.
More cost, more worship.

It is an ill winde that blowes good to
none.

Much coyne much care.

Much learning much sorrow.

Looke before thou leape.

Many things chance betweene the lip
and cup.

What is bred in the bone, will never out
of the flesh.

Every man for himselfe, and God for
us all.

Bare words are no lawfull bargain.

The Sons portion: 25

It is good sleeping in a whole skin.

The end tryeth all.

Wake not a sleeping Lyon.

The vessell will savour of the first liquor.

One swallow brings not a Summer.

Where many words are spoken, truth is held in suspicion.

Hee that goeth a borrowing, goeth a sorrowing.

A friend in the Court, is better then money in thy purse.

He that spareth to speak, spareth to speed

In little meddling lieth much rest.

When the belly is full, the bones are at rest.

A neere friend is better then a farre dwelling kinsman.

The fathers legacie given to his sonne, on his deathbed.

IN the name of God, Amen. First I bequeath my soule to Almighty God, and my body to the grave; and all my whole worldly estate to my wife, but this good counsell following to my Son. Wisdome is great wealth, sparing is good getting, thrift consists not in gold, but

but grace. It is better to dy without money, then to live without modesty, put no more cloaths on thy back then will expell cold, neither any more meate in thy belly, then may quench hunger. Use not change in thine attire, nor variety in thy diet, the one brings pride, the other surfets. Goe to bed with the Lamb, and rise with the lark; late watching in the night breedeth unquiet; and long sleeping in the day, ungodlinesse.

Enter not into bands, no not for thy best friends; for he that payeth another mans debt, seeketh his owne decay,

It is as rare to see a rich surety, as a black Swan. Lend not a penny without a pawne, for that will be a good gage to borrow. Bee not hasty to marry, it is better to have one plough going then two cradles: and more profit to have one barne filled then a bed. But if thou canst not live chastly, chuse such a one as may bee more comended for her humility then her beauty: A good hufwife is a great patrimony, and she is most honourable that is most wise and honest. If thou desire to bee old, beware of too much wine, if wealthy take heed of many women: if rich, avoid all kinde of gaming.

Long

Long quaffing maketh a short life,
fond lust causeth drie bones, and lewd
pastimes naked purses. Let the Cooke
be thy Physitian, and the shambles thy
Apothecarie.

He that for every qualme will take a
receipt and can not make two meales
unlesse *Galen* be his phisitian, shalbe sure
to make the Physitian rich and himselfe
a begger. Be not lavish in giving alms,
the charity of this Country is God help
thee, and the courtesie, I have the best
wine for you. Live in the country
and not in the Court, where neither
grasse will grow, nor mosse cleave to
thy heeles.

Thus hast thou, if thou canst use it, the
whole wealth of the world; and he that
cannot follow good counsell, can never
get commodity. I leave thee more then
my father left me, for he dying gave me
great wealth without care how I might
keepe it, but I give thee good counsell,
with all means how to get riches: and
no doubt whatsoever is gotten with wit
wil be kept with warinesse, and increa-
sed with wisedome.

God blesse thee, and I blesse thee, as
Itender thy safety, so God deale with
my soule.

A Dialogue between Learning and Ignorance:

Ign. **G**Od speede you worthy Sir, I make' bold hearing of your excellent vertues to intrude into your presence, desiring your better acquaintance, and that you would be pleased to direct the neereſt way to learning.

Lear. Alas poor old man, thou art not capable of learning now in thy old age, thou ſhouldest have made inquisition after me, in thy youth, when thou wast as pliant as wax. apt to receive any impression, therefore it is more requisite for thee to relate unto thy children the cause of thy ignorance, that they therby may learn to make better of their times, then to seek after that which cannot be obtained, but by that which thou now in thy old age wantest, and that is time and opportunity.

Ign. Sir, I pray pardon my ignorance in disturbing your patience with such rash and unreasonable demands; and although I am ignorant of those vertues, and laudable qualities which are habitual in you, excuse I pray you my weakness.

ness, and I shall at this time take my leave of you, desiring God to prosper your proceedings.

Lear. What haste father, I pray let us have a little conference before we part, you need not doubt of your entertainment, you are truly welcome unto me, and so are all those that seek after me?

Ign. I doubt it not Sir, and I could heartily wish, that it had been my good hap to have beene better acquainted with you in my younger dayes; for now I find by mine owne experience, that is lesse trouble to be industrious in youth, than ignorant in age.

Lear. Father, of how many yeares may your age consist?

Ign. Of an hundred and more.

Lear. I greatly wonder that you could live all these dayes, and yet be so ignorant of me, how did you spend your time?

Ign. I was, Sir, in my youth led away by two hateful companions, viz. *Idleness* and *Presumption*, and they with their sweet, but mischievous allurements, brought me into a fooles Paradise, in which I passed away my time in ignorance all my dayes.

C

Lear.

Lear. Alas father I pitie, though I cannot help your misfortune, therefore let it suffice (though your selfe, by reason of your age, cannot attaine unto learning) that you have learned experience enough to instruct your children to make better use of their times: and especially to avoyd your and mine enemies, namely, *Idlenesse* and *Presumption*, which are the only companions of ignorance.

Ign. You speake verie friendly, Sir, and I like well of your good counsell, hoping that my children, and my childrens children will bee followers of you and your good directions.

Lear. Well, bring your children acquainted with mee, and I will prove a true friend unto them: and so fare you well, father, for there is I know by this time an old acquaintance of mine expecting me.

Ign. Who is that I pray you, Sir?

Lear. It is a friend of mine called *Wisdom*, one that hath bene my daily companion from youth; doe you know him father?

Ign. *Wisdom*, no indeed, I have no acquaintance at all with him, but I have heard

heard a good commendation of him,
and the like of your selfe.

Lear. Well, father, since time and
opportunitie will not give way to your
requests, and our further discourse,
though I take my leave of you at this
time, I shall not prove unmindfull to
direct your children, and your chil-
drens children in the way of learning:
and so fare you well.

Ign. God prosper your intentions,
and the successe of all posteritie.

*A Dialogue betweene Learning
and Wisdome.*

Lear. Sir, I pray you excuse mee for
Smy long absence, I feare I have
tired your patience by your long expe-
ctation of me, being the appointed hour
of our meeting is far past.

Wisd. No, Sir, the time is not much
past.

Lear. You know, Sir, I seldome lose
my time; but now I must needs con-
fesse I have, by entertaining a stranger.

Wisd. Who was that, if I may be so
bold to enquire?

Lear. Why, Sir, it was one with
C 2 whom

whom you and I have but little acquaintance.

Wisd. What call you him?

Lear. Father Ignorance.

Wisd. Father Ignorance, O strange !
what wind drove him hither ?

Lear. Come, sit you downe I pray,
Sir, and I will relate the whole storie,
the pretence of his comming unto me,
as it appeared by his apologic was, that
hee might obtaine learning now in his
old age, and thus he begun ; Sir, I have
heard that there are many excellent
vertues in you, my desire is therefore
that you would bee pleased to qualifie
me with the like, for it will be a great
comfort to me in mine old age.

Wisd. Ah poore silly old man, did
you not demand the reason of him, why
hee was no better acquainted with you
in his youth ?

Lear. I did, Sir, and he laid open his
folly unto me, how that hee was sedu-
ced and led away with the two maine
deceivers of his and our times, namely,
Idlenesse and *Presumption*, and being
rocked asleep by these reprochful com-
panions, hee slumbered out his time in
ignorance, & so continued all his daies.

Wisd.

Wisd. I pitie him not a doyt, nor any man else whatsoever, that will be carried away with such contemptible companions; these be those two insinuating companions that leads a man headlong into a labyrinth of miserie without a thred to guide themselves out: this ignorant man being thus seduced, puts me in mind of a neere kinsman of mine called *Wit*, a youth of singular good parts, but I feare hee is too frequent in the company of these detestable seducers.

Lear. It is to bee feared, but it concerns you most to pry into these matters, being he is neerest unto you by relation: good counsell from a kinsman takes deeper impression than from a stranger; and no man is fitter to give counsell to *Wit*, than *Wisdome*.

Wisd. Sir, My instructions and admonitions have beene as liberally bestowed upon him, as if hee were mine owne son by birth; and yet I perceive small hope of reformation.

Lear. You know, Sir, youth is naturally rash and intemperate, and much delighted with sports and recreations: deprive him not therefore over-much

of his libertie, lest learning prove a burthen unto him, for he is a youth of a singular wit.

Wisd. I know hee hath wit at will, but a good wit ill imployed (as *Demoſthenes* ſaith) is dangerous; and what ſaith *Plato*, *Wiſdome cannot be profitable to a foole, nor wit to him that uſeth it not.*

Lear. You ſay well, Sir; but I make no queſtion, that diligence and induſtrie will bee increaſed by time; for time, as *Solon* ſaith, is the father of mutabilitie. In time the ignorant man may become learned, and the fooliſh may be made wiſe, and the raſh and intemperate may become provident.

Wisd. Theſe things indeed I have knowne come to paſſe, but ſo long as my kinsman hath ſuch familiaritie with thoſe treacherous companions that hee daily frequenteth, namely, *Idleneſſe* and *Preſumption*, hee can never attaine to any perfection of learning.

Lear. It is verie true, Sir; but is there no way to encite your Nephew to deteſt and abandon theſe Canker-wormes that conſume and devoure the braine of hopefull youth.

Wisd. I have made triall of many plots;

plots, to win my kinsman to reformation ; but I perceive they are all to little purpose.

Lear. Then there is no other way for us, but to joync forces together, and by way of petition discover to the Nobilitie the ignominious crimes of these ill members, and that may prove a perpetuall banishment of them from the Common-wealth.

Wisd. For my part, I could wish with all my heart they were banished, and with them also all their associates ; for they are the verie overthrow of State and Common-wealth. Therefore I should doe God good service, to unmask and discover the hypocrisie and deceit of these two white Devils, namely, of *Idlenesse* and *Presumption*, and scatter their ignominie and reproch abroad, like the *Sybils* leaves ; that my lovers and friends may take them up, and read their characters in the open streets, and by reading of them, I hope they will not onely take notice of their shame, but also be ashamed of their societie ; that so the contempt of *Idlenesse* and *Presumption* may remaine from posteritie to Posteritie.

Lear. That will prove a foule disparagement to their reputations, and I heartily wish Sir, that you may lively paint them out in their colours, and so fare you well.

Wisd. Farewell my loving friend. I hope at the next meeting I shal bring my Nephew as far in love with you, as I have alwaies beene my selfe; and many more that have beene seduced by these treacherous companions.

Lear. Heavens prosper your proceedings.

Wisd. And likewise yours.

Lear. Once more farewell.

Wisd. Farewell my worthy friend. Now I am alone, it shalbe my daily study to write Characters on these two Basilisk like companions, that destroy whomsoever they cast but an eye upon, & present them to the eye of the whole world.

Of Idlenesse.

TO define idlenesse after a compendious forme, transcends my capacity, because the description of it is so various. One author describes it after this forme,

forme, another after another manner of forme, a third contrary to both.

Augustine calls idlenesse the Sepulchre of the living man. *August.*

Origen, termes it the Devils cushion or pillow *Origen.*

Cicero, concludeth of it, that it is a monster, and therefore an unnaturall companion. *Cicero.*

Plato, affirmes it to be the very enemy of vertue, and the traine of wickednesse. *Plato.*

Seneca defines it the mother of poverty. *Seneca.*

Anacharsis verifieth it to be the step-mother of wisdom and learning. *Anachar.*

These judicious opinions are testimonies sufficient concerning the contempt of idlenesse, therefore I suppose it a matter of superfluity for me to adde any farther description of it, it shall suffice me rather to confirme their opinion, then to make use of mine owne.

First, Idlenesse is not unaptly called the Sepulchre of the living man, because a man that lives in idlenesse, is dead while he liveth: As the father concluded of his prodigall sonne, my son was dead and is alive again, he was lost and is found.

Secondly

Secondly, it is term'd by *Origen*, the Devills cushion or pillow, and well may it so be, for many millions of men are rocked so fast asleepe by idlenesse, that they forget God and goodnesse, and like standing water putrisie for want of motion.

Galen.

A man as *Galen* saith, would avoid idlenesse, if he had no other cause for it but only the preservation of his health, but there are divers other effects in it, the lest of which would move any reasonable man to a perpetuall contempt of it. Idlenesse saith the same Author, loseth time, dullereth the understanding, nourisheth humours, choketh the brain, hinders thrift, and displeaseth God.

Thirdly, *Cicero* concludeth of it, that it is a monster, and therefore an unnatural companion, because it is contrary to the nature of man to be idle. A man saith *Origen*, may thrust himselfe with as much safety into the den of Lyons as into the company of idle persons, because each of those are man-slayers.

Fourthly, *Plato* affirmes idlenesse to be the very enemy of vertue and traine of wickednesse. And well may hee so call it, because it is the onely deprivation

on of action, and therefore it is vertues
mortall enemy: for vertue being once
deprived of action, hath a perpetuall
losse of its glory and renowne.

Omnia enim virtutis laus in actione consistit. Cicero.

Likewise idlenesse is by the same author called the traine of wickednesse, because it leades men headlong into vice, and vice leadeth to destruction.

Fifthly, *Seneca* defines it the mother of poverty, whose opinion I like well, for it is as rare in my opinion to see an idle man rich, as a rich or covetous man content: I may not therefore unfitly conclude the like of an idle man, as of a covetous: that he is good to none and the worst friend to himselfe.

Sixtly and lastly, *Anacharsis* verifieth idlenesse to bee the stepmother of wisdom and learning. And that too many in these dayes have found by wooll experience, (*the more is the pity*) I need not use many arguments to prove it, give me leave therefore in the place of an argument to leave this caveat to posterity. Let all young men learne by the improvidence of idle persons, to make better use of their times, that they may have the greater cause to rejoyce for the time that they have spent well,
then

then to grieve for the losse of that time
they have consum'd in idlenesse.

Of Vice in generall,

THere are so many kinde of vices,
that if I should write of them all,
they would tire our patience in reading
of them, and fill our eares with over-
much prolixity. I shall therefore en-
deavour to discover some certain noto-
rious vices, to the publike view of the
world, whose deformities being un-
mask'd, no question but that both young
and old will take notice of their shame,
and bee ashamed of their Societies, of
which there are eight kindes namely.

*Prodigality, Pride, Drunkenesse, Swea-
ring, Lying, Gaming, Dishonesty, Scof-
fing,* all which in their order I intend
to paint out according to their colours,
and first I begin with prodigality, as
being ringleader of the rest,

Of Prodigality.

Prodigality in youth is as unseemly
as wantonnesse in old age : both
which

which are vitious in either, the prodigall minded man neither oblerueth time, nor maketh end of ryot, before hee make an end of himselfe, and his substance.

Diogenes hearing that the house of a certaine Prodigall man was offered to sale, said, I knew well that house was so full of meate and wine, that ere long it would vomit out his master.

Epicharmus an *Athenian*, having a *Macrobi.* large patrimony left him by his parents consumed it all in six dayes, and all his life time after lived a begger.

The same author likewise makes mention of three notable companions, Pericles, Callias and Nicias, that through prodigality were driven into such extreame povertie, their money being all spent, they dranke the one to the other a poysoned potion, and so after this miserable manner died all three.

Such was the contempt and odiousnesse of prodigality among the *Grecians*, that those which had prodigally wasted their patrimonies, should not be interred with their Ancestors. *Ælianus.*

• *Apicius*, after he had by banqueting *Lamprid.* spent his whole patrimony, because hee would

would not afterward leade a miserable life, hanged himself. Briefly *Prodigality* is called the fire of the minde, which is impatient in heate, that it ceaseth not while any matter combustible is present, to burn necessary things into dust, consuming as well the body, as the estate.

Excesse in meates breeds surfets, in drinke, drunkennesse; in apparell, pride; in discourse, ignorance; but in expence prodigality. Let all young men therefore practice to behave themselves in such a mediocrity, to be sparing, and not covetous; to bee liberall and yet not prodigall.

Of Pride.

PRide and prodigality are the Devils chiefe Gentlemen, and the worlds favorites; and he that follows not the fashion in these dayes is no companion for the Gentry, though a graduate in the Schoole of Morality.

The very name of pride to a temperate man is most reproachfull, because it is a vice odious to God and man; therefore (my son) hate such men for their conditions,
and

and their conditions for the contumelie of their names.

It was a worthy saying of Decius, the sonne of Decius the Emperour, when his father yet living would have set the Imperiall Crowne upon his head, he refused it saying, I feare if I take upon me the dignity of an Emperour, I shall forget the duty of a son. Intimating thereby that pride is the onely meanes to make a man forget his duty towards God and man.

It was the advice of Socrates, that pride by young men should bee carefully avoided, by old men utterly disdained, and by all men suspected and feared. Socrates.

Proud men are so selfe-conceited, that they imagine nothing impossible to their endeavours, and Antiochus-like, they have that admiration of themselves, that they thinke they are able to sail on the earth, and walke on the Seas.

Menecrates, because he was excellent in the art of physick, caused himselfe to be called *Iupiter*: King *Philip* minding to correct him for his pride, invited him to a feast, and caused a table to bee provided for him alone, which he was glad of, but when hee saw that instead of meate they give him nothing but incense

Salust.

cense, he was ashamed, and departed from them in great rage; and not unlikely, for the glory of a proud man is soon turned to infamy. I will therefore so demean my selfe that I may not be accounted proud, and yet I will be so proud, as to ablent my self from the Society of unworthy & inferior persons.

Of Drunkenesse.

THERE is such a mutuall Society between prodigality, pride, and drunkenesse, that there is more facilitie in forcing nature to a contrariety, then to separate these hellish companions from each others company.

The Devill is the ringleader to ruin, and these three are his followers, first he leades prodigality and pride into poverty, from poverty to desperation, from desperation to destruction.

Secondly, he leades drunkards (being voyd of understanding) which way he list head long into perdition, alluring them as he did the sonne of *Cyrellus* in his drunkenesse, to murder his owne father, and his mother great with child, and to defleure his sister, or any other wickednesse.

wickednesse. There is no wickednesse so great, whose hainousnesse can dishearten a drunkard from the attempt of it.

Aruntinus a Roman, as *Plutarch* relates in his *Morals*, being drunken, deflowered his owne daughter *Medullina*, whom she forthwith killed. *Plutarch.*

I cannot beleeye, but that drunkennesse deprives a man as well of his senses, as grace: otherwise men would not be so gracelesse.

Cleomenes, King of *Lacedemonia*, being disposed to carouse after the manner of the *Scythians*, drank so much, that hee became and continued ever after senselesse. *Revisus.*

The *Lacedemonians*, the better to dissuade their children from drunkennesse, made their servants drunken before their faces, to the end that they seeing how horrible a spectacle a drunken man was, they should the rather detest it.

Phil p King of *Macedon* making war upon the *Persians*, understood that they were a people which abounded in all manner of ryot and drunkennesse, whereupon hee presently retired his
D Army,

Armic, saying, it was needlesse for him to make warre upon them, who would shortly overthrow themselves: intimating thereby that drunkennesse destroyeth more then the sword.

Origen.

Drunkennesse saith *Origen*, maketh a man a beast, a strong man weake, and a wise man a foole.

Lastly, Since no wickednesse can dishearten a drunkard from the rash attempt of it, let the rash attempt of wickednesse, dishearten all men from drunkennesse.

Of Swearing.

ALL fashions among the Gentrie are as mutable as *Proteus*, but only that of swearing, and that is never out of fashion: but in my opinion, it is an ill fashion thus to loose the Soule.

He is counted in these days but a niggardly Gentleman that is not prodigall in oaths, well let him be prodigall for a while, and at length they shall finde no man more miserable then himselfe.

Swearing is the devils language, in which all his pupills are excellent linguists, but miserable miscreants, because
their

their confusion lyeth at their owne tongues end, and Serpent-like they carry a sting in their mouths, but it is for their owne destruction.

A common swearer is a traytor to his owne soule, of which when he is accused by his conscience, he pleads guilty, before the verdict of the jury passeth on him, and so is condemned by his own words.

In the ancient time the Scythians held a law, that a swearer for the first oath was compelled to pay a certaine sum of money, for the second to lose his eares, for the third his tongue, and not undeservedly, for it is better to lose the tongue, then the tongue should lose the soule.

Briefely, mine eye shall not go beyond mine eare, nor my tongue so farre as my feet. I will so bridle my mouth that I offend no man by my words, and so order my tongue, that I displease not God by my oaths.

Of Lying.

THe Devill is so subtile a Sophister, that hee seldome tutors any in the
D 2 language

48 *The Sons portion.*

language of swearing, but withall hee gives them the gift of lying : and then he knowes that they which are fluent in these tongues, have a thousand shifts to deceive themselves. Such was the contempt and odiousnesse of lying in ancient time, that a liar was not capable of pardon.

Xenophon. The *Egyptians* made a law that every liar should be put to death, the *Scythians* and *Garamans* followed the same law, & condemned them to death that were guilty of this vice, but in these latter and worse dayes, this odious vice of lying is rather seconded by way of encouragement, then suppressed by way of punishment, in so much that it is now become a common proverbe.

Qui nescit dissimulare, nescit vivere.

He that knowes not how to dissemble or deceive, knows not how to live.

But in my opinion, it is an ill living to dissemble or deceive.

Demosthenes called *Phocian* the hatchet of his words, because hee spoke the truth without dissimulation, & I could wish there were more such hatchets in these

these dayes, and then no question but all lyars would be cut off, as they were in the time of the Egyptians and Scythians.

Pyrrhus was an enemy to the *Romans* *Plutarch*. yet nevertheless he did give the praise unto *Fabritius*, that a man might as soon turne him from the truth, as the Sun out of his course.

That man that is accustomed to lying shall hardly obtaine beliefe, though many times hee speake the truth from his heart.

In *Lacedæmon*, there was one that was knowne to bee a notorious Lyar, *Plutarch*. who notwithstanding hee gave profitable advice, and necessary for the time, yet it was cleane rejected of the people. When a story is related, beliefe only makes the difference betwixt the truth and lies: for my part I will tell no lies, least I prove false to my self: What I know I may happily speake, what I but thinke, shall rest with my selfe: tis better to be silent, then to deceive by reports.

Of Gaming.

IT is as rare to see a rich gamster as a black Swan. Men by gaming lose as

50 *The Sons portion.*

well their good names as fortunes: *Cicero* in the *Senate-house* put *Antonius* to silence, in saying he was a gamster.

Plato.

The more cunning a man is in gaming saith *Plato*, the more is he corrupted in life and manners.

Chilon being sent from *Lacedemonia* to *Corinth* in Embassage, to intreate peace betweene them, and finding the Noblemen a gaming, returned back againe without delivering their message saying, that they would not stain the glory of the Spartans with so great ignominie, as to joyne in Society with diceplayers.

A man that hath lost his good name, hath lost himselfe, and his fortunes: and nothing sooner brings a mans good name in question then gaming.

I will use recreation, but not that which will afterward prove my foe; I will abandon such recreation, as an enemy.

Of dishonesty.

A Mind ill disposed seldome wants occasions to act villany, and by such minded men not only the contention

tion, but everſion of a Common-wealth
ariſeth. The overthrow of a Common-
wealth ſaith *Crates*, is by the diſhone-
ſty of rulers.

Many bee ſo malicious and perverſe,
that they take more delight to do evil
to others, then good to themſelves.

In every man there is conſiderable
the minde, and the behaviour: firſt, the
minde; if that bee vicious, though the
carriage be fair, the one is but a cloake
to ſhelter the vices of the other: Hone-
ſty eſteems not outward parts, where
inward grace is wanting.

If the minde of a man be good, the
goodneſſe of the minde of that man wil
not ſuffer the leaſt part of diſhoneſty to
harbour in his breaſt.

There is ſuch an Antipathy between
vertue, and vice: like two creatures
of contrary Elements that they cannot
live together. Diſhoneſty is as much
contemned by a well diſpoſed man, as
honey by a vitious: I will ſtrive to
contemne the former, that I may the
more cheerefully embrace the latter.

Of Scoffing.

TO play the scoffing foole well, betokens some wit, but little wisdom; hee that hurteth his neighbour by his tongue, woundeth his owne soule by his words. A common slanderer striving to disparage another, becomes most odious himselfe.

There are three sorts of man-slayers they which kill, they which hate, and they which detract.

An Adder is said to keepe his venom in his taile, but the poyson of a scoffer lieth at his tongues end.

Pistarch.

The Lydians had a law, that as they sent the condemned murderers to row in the gallies, so they confined those that were detractors, and ill-tongued men into a secret place far from all company, the space of halfe a yeare, in which place (if they please) they might scoffe at each other.

Slanderers in the ancient time have bin branded in the forehead with a hot iron, to the end that all men might beware of such biting dogs, whose lips are as venomous as the poyson of Aspes.

There

There is little difference betweene a murderer, and a common slanderer; the one kills outright, the other by degrees: if I were to die, I should desire the speediest way to bee dispatched.

I cannot but admire the folly of many men, to see how foolishly they cozen themselves of their souls, by taking away the lives and good names of others: for my part, if I perceive others more erronous then my selfe, I will rather pitty then Scoffe at their imperfections, and practice by their misdemeanors, to rectifie mine owne.

Of Vertue,

Vertue cannot perfectly bee discerned without her contraries, which puts me in mind first to discover the deformitie of Vice, that the beauty of Vertue might shine foorth the more glorious.

Vertue is a disposition of the reasonable part of the soule, which bringeth into order the unreasonable part.

Basilus Emperour of *Constantinople*, at his death exhorted *Leo* his sonne to vertuous actions, and not to become
slave

Theophrast thereby that they that are ignorant of vertue, live all their dayes in slavery.

Maximilian the Emperour, answered one that desired his letters patents to ennoble him, I am able saith he to make thee rich, but vertue only must make thee noble.

Such a divine, and amazing majestic there is in vertue, that all desire to weare her livery, though few care to performe her service: like proud Courtiers, they would faine be Favourits, but scorne to attend.

Men cannot deceive vertue, as they do greatnesse, to creepe into her favour by flattery, no she is only won by desert.

There is no man so badly inclin'd, but would gladly be thought good: no man so good already, but would be counted somewhat better: which hath made me wonder at the excellencie of vertue; that even those which in heart contemn this Princess; yet cannot but think it an honour, to be counted her attendants.

It is said of Anacharsis that he was so ravished with the love of vertue, that hee left the Kingdom of Scythia to his younger brother, and travailed into Grecia,
where

where hee learned philosophy of *Solon*.

Briefly, vertue maketh men on earth famous, in their graves glorious, and in the heavens immortal.

Of Temperance:

IT is as rare to see Temperance in youth, as Gravity: both which vertues are commendable in old men, but admirable in youth.

The parts of temperance are Modesty *plato.* Abstinency, Continency, Honesty, Moderation, Sparingnesse, Sobriety. *Socrates* by his great abstinence, was said to live all his dayes without sicknesse.

In ancient times men rather dranke wine in the time of sicknesse, then of their health: insomuch that wine was not sold in Tavernes, but in Apothecaries shops.

Every thing in its own nature being moderately used is good, and the best things by intemperance prove loathsome.

Men ought rather to ~~eat~~ to live, then live to ~~eat~~.

Vespasian was of that temperance, that *Sueton.* he would not drinke nor eat but once a day

Of Iustice.

Iustice is a vertue that gives every man his own by even proportions.

Iustice is painted blinde, not because shee is blinde, but thereby to signifie, that in justice, there is no respect of persons.

Qui. til.

The *Arcopagites* judged by night, and in the darke, to the end that Iustice might not be abused by partiality.

As in Physicke wholsome use is made of poyson and venomous things; So in policie men may learn by the villanous and bloody carriage of some mens actions, how to mannage a just and lawfull cause in doing execution upon such wicked persons: Namely, to do nothing to the halfe: But when the sword of Justice is drawne, to throw the scabert into the fire.

Valerius.

Seleucus Governour of *Locris* to expresse his impartiality in justice, his own son being taken in adultery, whose punishment was the los of both his eyes, to satisfie justice in some sort, the people who intreated him to remit the punishment,

ment, caused one of his sons eyes, and another of his owne to be pulled out.

Philip and *Alexander* his Son, when any came to complaine, stopped one of *Plutarch.* their cares, which they wisely reserved for the defendant.

In a word, when the guilty person is pardoned, the Iudge himselfe is condemned.

Of Patience.

Patience is a habite that consisteth in sustaining stoutly all labours and griefes, for the love of vertue.

Darius, what ill hap soever chanced *Herodorus.* unto him, he tooke it patiently, and was never knowne to be troubled in minde for the same.

He is worthy to be counted courageous and valiant, which doth not onely with patience suffer injuries done unto him, but also doth good against those evils.

Lycurgus having lost one of his eyes by the misbehaviour of *Alexander* towards him, the Citizens brought *Alexander* unto him to be punished, but he contrary to their requests, patiently dismissed him, and freely pardoned the offence. *Thucid.* The

The common sort take revenge for their credite, but noble mindes forgive for their vertue.

Aurelius.

It is more safety to forget an injurie, then to revenge it.

Nature yeeldeth for mans use the bud, the flower, and the fruit : Bvt if hee will have the flower for his pleasure, he may not nip off the bud : and if he will enjoy the fruit for his use, hee may not rath off the flower. So in a mans actions, he must suffer every precedent cause to ripen, and have its season, if he will reape the fruit of a wished effect.

It is therefore a well grounded deliberation in states, not to snatch greedily at the flower of a faire offer, except it certainly bring with it the sweete fruit of profit : Nor to enter into a war, though for a just revenge, and lawfull recovery of their owne, except there appeare pregnant and demonstrative assurances, of the good successe.

Eusebins, when a wicked woman had willingly throwne a stone at him, and therewithall had wounded him to death, hee was so patiently minded, and so far from taking revenge, that he swore all his friends that went about him

him at the very houre of death, not to punish her for the same.

The remedy of injurie (saith *Publius*) is by continuall patience to learne to forget them.

Of Clemencie.

Clemencie is a vertue most agreeable to a man; whose branches are thankfullnesse, pittie, and liberality.

Titus Sonne of the Emperour *Vespasian*, for his wonderfull clemencie, was *Iosephus*. called *Delicia humani generis*.

Pythagoras was so pittifull, that hee *Longerus*. abstained from cruelty even towards unreasonable creatures, that hee would buy birds of the fowlers', and let them fly againe, and draughts of fishes, to cast them againe in the Sea.

Trajan, when he was much blamed *Sueton*. by some of his friends, for his overmuch clemencie, answered, I wil be unto my subjects, as I would my subjects should be to me, for the gentlenesse of a Prince never hurteth his estate.

Pompey having conquered *Tigranes* *Plutarch*. King of *Armenia*, and hee kneeling at his feet, yeelding his Crowne and Scepter

ter, he tooke him into his armes and put his Crowne upon his head, and restored him againe to his Kingdome.

Plutarch.

Alexander was so famous for clemencie, that *Darius* wished, that hee might overcome *Alexander*, to shew him curtesie, or that *Alexander* and none els, might conquer him.

Briefly, charity and clemencie are the only purchasors of immortality, by which two vertues men most of all resemble their maker.

Of Fortitude.

Fortitude is a vertue that adventureth nothing rashly, neither in a good cause feareth death: That man is not said to be truly couragious, that hazardeth his life without feare; but hee that is resolutely minded in a just cause. As in things we have, so in things wee doe, each hath his proper tryall, to prove the excellencie thereof in his kinde.

Gold by the test, the Diamond by his hardnesse, pearle by his water; So the best discoverers of mens mindes are their actions: the best director of actions

ons is counsaile : and the best tryall of counsaile, is experience : and the end of true valour is victory.

Julius Caesar perceiving the *Nervi-* *plutarch:*
ans to have the better hand, caught a Target from one of his Souldiers hands, that began to fly, and taking his place, did such feates of Armes, that all his Army recovered courage and got the victory.

Leonides being informed by his souldiers that the Enemies against whom he was to fight was so many in number, that their arrowes darkned the beames of the Sun, so much the better (quoth he) for we shal then fight in the shade. *Licosthenes*

To be overventrous in an ill cause is extreame rashnesse, but to bee couragious in a just cause is perfect valour : the former is disdainfull, the latter commendable.

Of a good name.

A Mans eye and his good name, are *Tacit. An. lib. 8.*
two tender parts : the one cannot abide the rough touch of the hand, nor the other endure the smart jerke of the tongue : As therefore by the owners,
E they

they are carefully preserved, so by others that deale with them, they should be tenderly used. Such pregnant wits as had rather lose their friend, then their jest, must learne the lesson which is taught fresh souldiers, to take heed while they levell and discharge upon others, they lye not so open that they be hit themselves; for as witty speeches lose their relish, when they are over-seasoned with the soure sawce of reprehension: so they which have good wits if they imply them ill, as in the disparagement of others commonly they become most odious themselves.

Of Security. ;

*Plin. nat.
hist. lib. 8.
c. p. 25.*

VWhile the Crocodile sleepest gaping with open mouth, the Indian Rat shootes himselfe into his belly, and gnawes his guts in sunder.

So entreth mischief at the open gates of Security. Selfe conceited confidence in our owne strength, begets in men this lupine negligence, but a watchful providence prevents an imminent danger.

of

Of Friendship.

THere is not any thing eates out friendship sooner then concealed grudges. Conceits of unkindnesse harboured and beleev'd, will worke even a steady love to hatred. Between friends it cannot bee, but discourtesies will appeare : though not intended by a willing act.

Sometimes ill tongues, by false tales, sow discord betweene two friends : Sometimes mistakes, set the minde in a false beliefe, both which finde ease when truth gives her verdict.

If betweene my selfe and my friend, a private thought of unkindnesse arise, I will presently tell it, and bee reconciled: It is better to forget an injury, then by an injury, to be forgotten by a friend.

Of the passions of the minde.

A Man may bee overcome by his enemy, either by fortune or advantage : which, when they alter, hee may recover his honour, and repaire the losse; Because he still hath heart and cou-

rage which he had first. But hee that is overcome of his own passions, is in desperate case : Because the inward hold, which was his own, is lost. It is therefore the greatest victory to overcome ones selfe, and to give his judgement power over his affections ; which will ever advise him to looke to that course which is most for his owne profit and safety.

Of Providence.

WEe may not measure the size of wisdom, by the last of fortune ; for, Event is the tutor of fooles ; to prevent is more judgement.

Therefore the provident man will so far forth relieve his distressed neighbour, as that hee leave not himselfe unprovided. For (saith hee) Charity begins with it selfe.

In like manner, it is good policie in every man so to furnish themselves in time of need, as they disffurnish not themselves, and stand at the mercy of fortune, and event.

Of Obstinacies

THe obstinate and stubborne minded man runs headlong into those mischiefs, which the meeke and lowly avoideth.

Pliny in his naturall history writes that a *Getulian* Captaine, escaped the danger of devouring by many Lyons, through his humble gesture. As therefore the Lion is the noblest of all the beasts in the Forrest; who never shewes his force, but where hee findes resistance: So potent men seldome exercise their rigorous authoritie on humble, but on obstinate men: A true Souldier holds it as great a glory to relieve the oppressed, as to conquer the Enemy.

Plin. nat. hist. lib. 8. cap. 16.

Of Flattery.

IN the Countrey of *Carrinensis* (of *Spain*) there is said to be a river that shewes all the fish in it to be like gold; but take them into thy hand, and they appeare in their naturall kinde and colour. Such are faire promises in his mouth that would obtaine his purpose by

Plin. nat. hist. lib. 2. cap. 103.

66 *The Sons portion.*

by flattery : bring them to the touch, and thou shalt finde all is not gold that glistereth.

To be credulous in an act of Christianity, but to bee over-credulous argues imperfection of judgement. It is safer to mistrust, then to bee too confident : and better not to beleev : at all, then to be deceived.

*Of the difficultie in the obtaining of
vertue.*

Cic. Ep.
lib 5.

THat which paines us much to endure, glads us much to enjoy, and to remember ; for there is nothing glorious or sweet in the fruition, that is not difficult and painfull in the acquisition : Nor can wee taste the kernell of pleasure, unlesse we crack the hard shell of danger.

Such are the craggie and untrodden paths to vertue and honour : where though the first entrance bee hard and many times disastrous, yet overcome by true resolution and perseverance, it after turnes to a mans greater glory.

Of Revenge.

ALl creatures are naturally skilfull and cunning to know not onely their oʇwn good, but what may hurt and annoy their enemy. And therefore the Dragon biteth the Elephants eare, and thence sucketh his blood: because he knoweth that to bee the only place, which he cannot reach with his trunk, to defend. *plin. nat. hist. lib. 8. cap. 25.*

The Dolphin finding himself unable to hurt the Crocodile, by reason of his hard scales which no weapon can pierce, diueth under him, and with his sharpe finne striketh him into the belly being in that place only soft and tender, and so killeth him. What nature hath taught the creature, experience hath taught man: to strike the Enemy where he may be most hurt. *Idem.*

Of Emulation

THe Sunne shineth brightest through a vapour dispersed, and vertue shows her best lustre upon an encounter. Men therefore that would stand before others

others in glory, must strive that their vertue may shine above others in worth. Weapons give place to learning, and strength to policie.

Of wit and memorie.

There are three things which argues a good wit; Invention, conceiving, and answering.

Pliny.

It is said of *Julius Caesar* that he had so sharpe a wit, and memorie, that at one time hee could indite to his Secretaries foure letters of sundry matters, and reade in a booke, and heare another speake, all at one time.

Seneca rehearsed two thousand sundry names, having onely heard them pronounced before, beginning at the last, and continuing to the first.

Xenophon.

Cyrus could cal every souldier in his Campe by name.

Themistocles was of so great memory, that hee desired to bee taught the art of forgetfulness.

Pliny.

Hortensius as *Plinie* relates could pronounce out of hand with his tongue, what he wrote with his pen.

Carneades a Grecian, never heard any thing

thing, but hee could repeat it word by word, without writing.

Of the contempt of Inferiours.

A Staffe is easily found to beat a dog, and a small quarrell will serve against him, whose fortunes are in their ebbe of declination: for where there is no feare of revenge, there is little conscience of offence: the friendship of great men is sooner lost, than gotten, especially towards the meaner sort, favour declines with fortune, and fortune onely makes men favourites. If a man bee poore, hee is soone cast downe; if not rich, hee is not respected. For my part, I had rather be content with a meane estate for a continuance, than speedily to arise, and suddenly to be cast downe.

Of the designs of wicked Polititians.

AS in nature, so in government, nothing is permanent that is violent: It is therefore hard to see a Tyrant old. For though for a time hee uphold his state by force and policie, yet in the end
divine

*Plin. nat.
hist. lib. 8.
cap. 11.*

divine justice confounds his practices, & infatuates his counsels to his owne overthrow. For as in that mortall war betweene the great Elephant and poysonfull Dragon, this with his taile enclaspeth that others feet, making him fall, and he in his fall bursteth himselfe, and crusheth that other in peeces. So when Ambition and Envie meet, as combatants in the heart of a man, hee needs no outward force to assaile him: for the venomous taile of his Envie entangleth the winged feet of his Ambition, making him fall, and in his fall to burst with his owne weight.

Gods providence prevents the designs of evill Polititians, turning their weapons into their owne bosomes, that they invented for the ruine of others. How just is it with God, that those who seek mischief to others, find it to themselves: and even whiles they are spreading nets, are ensnared; their deliberate plotting of evill is surprized with a sudden judgement.

Of Covetousnesse.

A Covetous man is good to no man, and the greatest foe to himselfe.

This

This vice is held to be the mother and root of all evill, lacking as well those things which it enjoyeth, as which it wanteth. Content is the rich mans riches, and desire the poore mans povertie, which is never satified. For whereas all things in nature are finite and terminable, within the limits of their peculiar period; but onely that of covetousnesse, which is infinite and endlesse: for it gives the soule as much vexation after the purchase acquired, as there was at first travaile in the acquiring, still suggesting and supplying new fuell to the fire of its desire.

Epimenides curse of riches was, that all the treasures hoorded up by the covetous, might be wasted by the prodigall. *Pontanus.*

Darius, being verie rich and covetous, sent to *Alexander* in scorn, to know where hee had treasure to maintaine such an Army, who answered, *Plutarch.*
Tell thy Master, that he keepeth in his coffers treasures of metals, and I have no other treasure than the hearts of my friends.

Euclio, as *Plautus* relates, had hid- *Plautus.*
don such treasure under the ground in
his

his owne house, that he durst not go out of it for feare of robbing, nor tarric in it for feare of kiling.

A certaine covetous rich man, when a neighbour of his had sent him a few daintie fishes for a present, in a silver dish, he tooke both the silver dish and the fishes, saying to the messenger; *Thank thy Master, and tell him, I take his fishes for novelties, and his silver dish for a present.* Thus we see that covetous men are more prone to abuse, than to requite a courtesie.

Pontanus.

Angelot a Cardinall was so covetous, that by a false door hee descended into the stable, and everie night stole away the oats, which his horse-keepers had given his horses, and continued it so long, till one of the horse-keepers hiding himselfe in the stable, did so belabour him with a pick-fork, that he had much ado to crawle away.

Plutarch.

Plato thought it almost impossible, for a verie rich man to be honest; yet *Solon*, as wise as he, desired to have riches, but not to get them wrongfully: It is better to dye without riches, than to live without honesty.

of

Of Superstitious men.

THe superstitious man is very profound in observation, but servile in feare: this man dares not stir forth till his brest be crossed, and his face sprinkled. If but an Hare crosse him in the way, hee returnes from his intended journey; or at home, if hee chance to stumble at his threshold, hee will take nothing in hand that day, to prevent all ill successe. If hee see a Snake unkill'd, hee feares a mischief; and if the salt fall towards him, hee looks with a disturbed countenance: and needeth, thinks them not his friends that uncover not. In the morning hee listens whether the Crow cryeth even or odd, and by that token presages of the weather. If hee heare but a Raven croke from the next rooffe, he presently makes his will. When hee lyes sick on his death-bed, no sin troubles him so much, as that hee did once eat flesh on a Friday. There is never a dreame of his without an interpretation. He knowes not why, but his custome is to goe a little about, and leave the Crosse still on the
the

the right hand : Old wives tales are his chiefest observations.

Of a valiant mind.

ADversitie bendeth, but never breaketh a noble and undaunted courage: hee abandons not himselfe, though all the world forsake him: but hopes that when fortune hath left frowning, shee will shine againe upon him with the beames of better successe. A man that is plunged in the depth of disasters, must beware hee sink not to the nethermost hell of despaire, whence is no redemption: but reserve himselfe to better fortunes.

Of the benefit of Advice or Counsell.

*Tacit. hist.
lib. I.*

Great affaires require many heads to advise, and many hands to effect. One braine is not capable of so great a charge, one arme unsufficient for so insupportable a burthen. A man therefore ought not to stand so stiffe in his owne opinion, though grounded upon probable supposition, as not to yeeld to his faithfull Councellour, upon more force-

The Sons portion. 95

forceable and demonstrative reasons;
for he that refuseth all counsell is worse
then a beast : hee that needeth none is
is more then a man.

*Of the odiousnesse of vice in men of
quality.*

THE more eminent men are in quali-
ty, the more foule is the quality of
their offence, And therefore as disho-
norable actions are greatest blemishes,
in those that are honorable by bloud or
profession : So wicked and unchristian
actions are most odious in those, that
are not only professors, but professed pa-
trons of religion and vertues, in these,
dissembled hypocrisie doubleth the ini-
quity.

*Iuuenal.
Omne ani-
mi vitium
tanto con-
spectus in se
Crimen
habet,
quanto
maior qui
peccat ha-
betur.*

Of the happinesse of a contented estate.

L ightning hurts not the Lawrell,
nor is scene in places farre North
and remote from the Sun : No more is
a peaceable and meane estate subject to
the force of fortune, or danger of high-
er powers. For, the tall Cedars on the
mountaines top are shaken and over-
turned

*Plin. nat.
hist. lib. 15.
Ouid.
Qui jacet
in terra,
non habet
undeca-
das.*

turned with tempests, when the low shrubs of the valley are in quiet.

So likewise the meanest estate stands sure, when the highest is subject to ruin.

The way upward is craggie; downward, icie: men clime by degrees, but fal at once. For my part I wil not strive to clime too high, lest I fall.

Of the inconvenience of rashnesse.

*Caret per-
vicinloqui
etiam cum
tutus est
cauet. Sen.
Incautus
tutius op-
primitur
hostis: Liu.
lib. 22.*

IN considerate rashnesse proceeds from folly, but providence from wisdom: he that rashly ventres into milchiefe, is a willing author of his owne woe: Men must therefore looke before them lest they stumble, and behinde them lest they be overtaken; and on either side to meete danger which way soever it commeth: for no man saith *Seneca*, is in greater perill then he that feares it least. I will be so valorous as not to account every attempt dangerous, and yet so timorous as not rush in to apparent dangers.

Of vaine-glorie.

THe vaine-glorious man lookes upon himselfe through a false glasse; which makes every thing seem fairer and greater

ter then it is. And this conceited humour filleth the empty bladder of his vast thoughts, with so much winde of pride, as hee presumes, that fortune. who hath once beene his good Mistris, should ever be his Hand-maid. But the wings of selfe conceit, wherewith hee towreth so high, are of borrowed feathers which upon the encounter of every small heat of danger, wil melt and faile him, for fortune deales with him, as the Eagle with the Tortoise, she carries him the higher that she may break him the easilier. And therefore a man in the midst of his prosperity, must thinke of the worlds instability: and that fortune is constant in nothing but inconstancy.

Of the danger of over-much fidelity.

WHen wee are unable to hold in *Plautus.*
safety any thing which is deare unto us; the more another desires the safe keeping of it, and the more he pretends it for our good, therefore the more cautelous and scrupulous we should be of entrusting him therewith, lest it bee for his owne particular end. For it is
F unsafe

*O præcla-
rum custo-
dem ovium
(ut aiunt)
Lupum.
Cicero.*

unsafe to commit the Lambe to the Wolfes protection : and as dangerous it is to put the child that pretends a just title , into his hands that hath the possession. The onely remedy against such craft-masters is this , not to trust : for he that trusteth not , can hardly be deceived.

Of Falshood.

*Nuda est
veritas, nec
querit ar-
gulos.*

THe beauty of truth is in her nakednesse, and therefore shee seekes no corners, to hide it :

But falshood is ugly, if stripped bare ; and therefore like ill complexions, she borroweth colours to cover her deformity. Men justly taxed with this foule aspersiō , are not to bee treated with, much lesse trusted. A man of noted credite may passe with a lie , and set a currant stampe upon such false coine. But he that is notorious for his perfidious and double dealing, is alwaies obnoxious to this one inevitable plague, never to be belceved, though he tell the truth.

Of ingratitude.

*Tacitus,
lib. 4.*

THankes for benefits receiued , are turned into hate, when they are so great as they cannot bee requited ; or
when

when they are bestowed upon him who takes them as done of duty or necessity, & is unwilling to requite them, there can bee no greater occasion of hatred, then to repay good turns with unthankfull dealing. *Plato* compareth an ingratefull man to a Mule, which when he hath suckt his fill, casteth up his heels at his dam.

Hee is unthankfull, with whom a benefit perisheth, he is more ungratefull which will forget the same, but hee is most unthankfull, that rendereth evill for the good he hat received. *Bias.*

Of Envie.

AN envious man thinketh the losses of other men to be his own gains, and waxeth leane with the fennesse of his neighbour.

Marcus Aurelius saith that envie is a sicknesse growing from other mens happinesse, if a man is good, he is envied; if evill, himselfe is envious.

Publius seeing *Mutius*, (a dogged and an envious man) sadder then hee was wont to be, said; either some misfortune is befallen *Mutius*, or else some good *Macro.*

good fortune to those that he envieth.

An envious man must needs want both wit and honesty : for as the wise man hath alwayes his minde fixed most on his owne affaires : so on the contrary he observes other mens, while those that are proper and pertaining to himselfe, enjoy the least of his counsell and care. He sees others, and is blinde at home, he looks upon others as if they were his, and neglects his owne as if they were an others.

For my part, if an other excell me in goodnesse, Ile make him my example to imitate, not my foe to envie at.

Of the neglect of the execution of iustice.

IT were better not to make lawes against the abuses of the times, or corruption of mens manners, then beeing made, and broken, not to put them in execution, for this maketh every private mans offence, the sinne of the publique, because to omit the punishment thereof, is to commit it. There is even a cruelty, in some kind of mercy, though there be no mercy in cruelty.

*Of the sweetnesse of felicitie after
misery.*

THat mans happinesse is greatest,
who hath beene in miserable condi-
tion : for hee tasteth the double sweete,
of remembring his fore-passed misery,
and enjoying his present felicity. So
on the contrary the greatest misery is
to have beene happy. Various is the e-
state of men in their greatnes, and great
is their misery in their fall.

Of the error of rash censure.

Observe none more lyable to the
world's false censure, then the up-
right nature, that is honest, and free.
for many times, while he thinkes no ill,
hee cares not though the world sees the
worst of his actions ; supposing he shal
not be judged worse, then hee knowes
himselſe : but the world being bad it
selfe, ghessees at others by his owne, and
so concludes bad, of those that are not.

Some have I knowne thus injured,
that out of a mind not acquainted with
ill, have by a free demeanour, had infi-
nite

nite scandals cast upon them; when I know the ignorant and ill world is much mistaken, and conjectures false.

For my part, I will never censure till I see grounds apparant: hee that thinks ill without this (I dare say) is either bad, or would be so, if opportunitie but served him. In things uncertaine, a bad construction must needs flow from a bad mind: a vertuous man hath a more heavenly breeding, hee is warie, lest he censure rashly: and had rather straine to save, than erre to condemne. If my life be free from villany and base designes, I know the good will speake no worse than they see: as for those that are lewd, their black tongues can never spot the faire face of vertue: only I could sometimes grieve, to see how they wrong themselves, by wronging others.

Of the miserie of ignorance in old age.

IT is a capitall miserie for a man, to be at once both old and ignorant: if he were only old, and had some knowledge, hee might abate the tediousnesse of decrepit age, by divine contemplations.

tions. If hee were young, though hee knew nothing, yet his yeeres would serve him to labour and learne (if hee were industrious) to gaine that knowledge that would ease the wearinesse of his pillow and chaire: but being both old and ignorant, he endures a double miserie, enjoying neither action of body, nor agitation of mind: I will therefore make that use of my time, that I prove not idle in my youth, nor ignorant in mine age.

FINIS.

August 12.

1641.

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Ioh. Hansley.

And one those fourhands they mus
have

I Chalge tont to bee ^{four} pot
The Dinel too both lafe to see
now they his children both them
dote

What thing in youll

A man without money
and none he can corre
rect is his grief and
sorow.

quill



